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THE

Scripture doctrine of Grace

EXPLAINED.

[Price Six Pence.]

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THE  
Scripture-doctrine of Grace:  
EXPLAINED  
IN A  
COMMEMORATION-SERMON  
UPON THE  
CONVERSION OF ST. PAUL.

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By the Rev. C. DE COETLOGON, A. M.

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E diametro inter se opponuntur Moses et Jesus Christus  
—Lex et Promissio—facere et credere—Opera et  
Fides—Merces et Donum.

Deviations from the Simplicity of *evangelical Truth*  
have been too often occasioned by Deviations from  
the Simplicity of *evangelical Language*.

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M DCC LXXX.

THE  
Scripture-Doctrine of Grace:

REPLAINED

IN A

COMMEMORATION-SERMON

UPON THE

CONVERSION OF ST. PAUL.



By the Rev. J. T. MOGON, A.M.

E. diem in hunc M. et J. et C. et  
—Lex et Promissio—Inventio et Cetera—Omnia et  
Fides—Mores et Bonum.

Devotions from the simplicity of evangelism  
have been too often obscured by Devotions from  
the simplicity of evangelism.

L O N D O N

Printed for J. D. and J. W. M. et C. et  
F. et C. et J. et C. et J. et C. et  
C. et J. et C. et J. et C. et J. et C. et  
J. et C. et J. et C. et J. et C. et

M. et C. et



**I COR. XV. 10.**

*But by the Grace of God I am what I am :  
and his Grace, which was bestowed upon  
me, was not in vain ; but I laboured more  
abundantly than they all : yet not I, but the  
Grace of God which was with me.*

**I**T hath pleased the wisdom of our fore-  
fathers, to set apart one day in the year  
to celebrate the Memory and Conversion of  
that great Apostle of the Gentiles, St. Paul :  
and the very circumstance of our being  
Gentiles ought to render the Commemo-  
ration delightful to us.

The Nature of this Apostle's commis-  
sion, and a precise detail of his extraordi-  
nary conversion, are recorded in the Acts  
of the Apostles : indeed, such is the im-  
portance of this Event, that a noble Author

B

of

of our own times hath made use of it to demonstrate the Truth and Certainty of the Christian Religion itself\*.

Our business will be more confined at present; and, taking the truth of Christianity, and the history of St. Paul's conversion, for granted, we shall engage to shew, that, as in his, so in the Salvation of every sinner, the GRACE of God is ALL IN ALL. And, to this end, we will consider the Salvation of sinners——

In its Contrivance before time.

In its Application in time.

In its Perfection, when time itself shall be no more.

I am sorry to be obliged to premise, what it is too necessary to observe, that—allowed Prejudice against any doctrine, which we do not understand, have not been used to receive, and will not thoroughly weigh, is inconsistent with the character of

\* Lord Lyttelton's Account of the Conversion of St. Paul.



a man of sense, reason, or piety: for we certainly ought to apply the same rules in some measure to divine Truth, which have generally been proposed in our search after philosophical Truth: and, among other things, every body knows, that in our pursuit after knowledge, we must be continually upon our guard, lest we indulge any prejudices against *Persons, Things, or Terms.*

But, notwithstanding all the interesting advice which has been repeatedly enforced upon this subject, though much and warm the wise have urged, how few are there to be found, who have not a greater regard for their own prejudices, than they have for naked Truth? Many there be, who say with Pilate, "What is Truth?" and almost as many, who, like him, will not stay for an answer. So that, if we were to be silent in its defence, till we can meet with an unprejudiced multitude, we might for ever hold our peace.

The expediency of these remarks must be evident to every attentive Observer of the

religious history of mankind; where prejudices are as numerous and various as their educations, connections, interests, humours; passions, and natural defects; and, I may add, whose prejudices not seldom rise to an uncommon height against the particular consideration which I have proposed for the leading point in this discourse.

- \* ( Regardless however of this difficulty in our way, nothing, I think, is more apparent from sacred Writ, than that the Salvation of sinners was a purpose which resided in the mind of the Deity before the foundation of the world was laid: and that, though thousands and millions of ages had passed in succession before the period arrived in which God created the heavens and the earth, the decree of God, respecting what the scriptures call *Salvation*, was an eternal decree; hidden as it were in the breast of the Godhead from everlasting, and revealed to his fallen creatures in the fullness of time.) To controvert this, upon the principles of divine Revelation, would be  
anti-



anti-christian; to deny it, upon principles of Reason, would be unphilosophical.

+ ( It is melancholy to reflect that, after all the scriptures have asserted upon this article, it should be thought absurd or indefensible to affirm, that the purpose of God, and the Salvation which was the result of that purpose, are of GRACE; that is, of the free, gratuitous, unmerited favour of God; irrespective of any foreseen goodness in the creature, and in the face of the greatest demerit and guilt. And, though it may seem to be saying the same things over and over again, be it remembered, that this is one of those important truths of the Bible which can never be repeated too often; which we should always keep in eye; and more especially in a day in which it is so rarely brought to light: in which a wretched Morality has supplanted Divinity, and Infidelity has almost superseded both. )

Upon the presumption then that you are willing to hear this fundamental doctrine, which indeed enters into the very marrow

of *practical Religion*, elucidated and confirmed upon the best authority, upon the testimony of THE WORD OF GOD; I proceed to observe, that *the Nature* and *the Necessity* of Salvation unite to prove that it must be by the GRACE of God.—For what is it that makes Salvation necessary, but our personal sinfulness, guilt, and inability? Our pride may not be willing to acknowledge either of these; but, in the name of Reason and Common Sense, what need could there be of Salvation, if we were not lost? And, if we could save ourselves, why should the Lord of Life and Glory descend from Heaven to save us? Himself having assured us, that he came from Heaven to seek and to save them that were lost. And what is the nature of the Salvation of which he speaks, but *the pardon of our sins—the justification of our persons—the renewal of our corrupt natures—and the hope of eternal life*? Neither of which can possibly be the reward of our merits, but must be the fruit of divine GRACE.

x Besides—what are the gifts, which the  
God



God of all Grace designed to bestow upon those who are or shall be saved, when he contrived this Salvation for them in his eternal purpose?) Does not every attentive reader of his Bible perceive that, among these inestimable and surprizing gifts, his own Son, his dearly-beloved Son, in whom his soul delighted, was one? For, "God so loved the world, as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." And, in order to display the transcendent excellency of this gift, an inspired Penman very justly exclaims, "He that spared not his own son, but delivered him up for us all, how shall he not with him also *freely give* us all things!"

- x c Now can any considerate person be so weak, obstinate, and impious, as to suppose, that such a gift is the reward of any conditional, antecedent worthiness in us? So weak, and so impious are we all by Nature; and we will even maintain our folly and impiety; though we might as well maintain that Judas the traitor, and

not Jesus the Son of God, is the Saviour of the world !

Nevertheless, as a masterly writer \* observes, in despite of all our deplorable impotences, we see what a towering principle of pride works in the hearts of men ; and how mightily it makes them affect to be their own *Saviours*, and, even while they *live* upon God, to *depend* upon themselves. To be *poor* and *proud* being the truest character of man, ever since the pride of our first parents threw us into this forlorn condition. For, though he finds that not only his *Duty* but his *Necessity* brings him every day upon his knees to God for the bread he eats ; yet, when he comes to deal with him about spirituals, he appears and acts, not as a *suppliant*, but as a *merchant* ; not as one who comes to be *relieved*, but to *traffic* : and nothing will content this *insolent*, yet *impotent* creature, unless he may seem to *buy* the very thing he *begs*.

But again—Is not the Holy Spirit another of those gifts which God intended from be-

• Dr. South.

fore



fore time to confer upon all them that are saved? And is not the Holy Ghost said to be given to them that believe? And how is it given? according to their Works, or according to the *Grace* of God? The person, who thinks or says that it is for our Works, or according to them, has too much reason to conclude, that he neither knows the value of the gift, nor is possessed of it. For we may depend upon it, as an axiom in divinity, that we can no more deserve such a gift as this, for any performances of our own, than Simon Magus could purchase the gifts of the Holy Ghost with money. "Repent therefore of this thy wickedness, and pray God, if peradventure the thought of thy heart may be forgiven thee."

Another of those unmerited Gifts, which the great Author of Salvation hath included in it, is *eternal Life*. And how is this to be obtained? Certainly, say such as know not God, and obey not the Gospel of our Lord and Saviour, by Works of Righteousness that we can do.—Certainly not,  
says

says the Word of God, and God in that Word: and “ he, that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son: and this is the record, that God hath *given* unto us eternal Life; and this Life is in his Son. He that hath the Son, hath Life, and he that hath not the Son of God, hath not Life.”

And let any impartial enquirer after divine Truth, who really wishes not to be mistaken or misled in the great matter upon which we are now treating, attend to the following terms of sacred Writ; and I am persuaded, that the more closely he examines into their meaning, the more he must be convinced of the freeness of God's grace and favour in the Salvation of Sinners. For, is it not affirmed, that “ we are reconciled to God by the death of his Son, and that we are saved by his life? that this reconciliation or salvation is a *Gift—a free Gift—a Gift by Grace—by Jesus Christ—notwithstanding many offences?* For, as by one man's disobedience many were made sinners ;



sinners; so by the obedience of one shall many be made righteous. And, where Sin abounded, Grace did much more abound: that, as Sin hath reigned unto Death, even so might Grace reign through righteousness unto eternal Life, by Jesus Christ our Lord \*”.

Say I these things as a man, that is, upon human authority only? or, say not the Scriptures the same? Search the Scriptures. We are willing to stand or fall with them; and they will assure you in so many words, and in a stile too plain to need the aid of philosophy or learning to decypher, that “the Wages of Sin is Death, but the Gift of God is eternal Life, through Jesus Christ our Lord.”

- ✕ C If therefore we consider this subject of Salvation, in its contrivance before time, as all our intelligence must be derived from the Bible, it is clear that it originated in the eternal purpose of God; and that this was a purpose of *free Grace*, which he purposed

• Rom. v.

in

in himself. This is what the Apostle testifies in other places, and what, it may be presumed, he meant to acknowledge with regard to himself in the Text. Indeed, who can doubt it, after having read the account he gives us of his conversion, and the remarks he has made upon it in several of his Epistles! Let him be permitted to speak a moment for himself. Hear his own words:—

“Unto me, who am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles, the unsearchable riches of Christ: who was before a Blasphemer, a Persecutor, and injurious: but I obtained mercy: But by the Grace of God I am what I am: and the Grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Jesus. This is therefore a faithful saying, and worthy of all acceptation, That Christ Jesus came into the World to save Sinners; of whom I am chief. Howbeit, *for this cause* I obtained mercy, that in me, the chief, Christ Jesus might shew forth all long-



long-suffering, for a pattern to them who should hereafter believe in Him, to life everlasting."

Now, though we do not design to intimate, that the very same circumstances will accompany the Conversion of every Sinner, as were peculiar to that of this Apostle's; yet it is our object throughout to shew, that the *Grace* of God is the sole cause of *Salvation* in one and in all. We shall therefore proceed to consider it—

2dly, In its Application in time.

"The counsel of the Lord," we are informed, "shall stand, and he will do all his pleasure." This is the great prerogative of the Most High. ( So that what the Lord hath purposed from everlasting, he will infallibly accomplish in time.) And we may deduce from numerous passages in the Bible, that all they, for whom the Salvation that is in Christ Jesus was contrived, antecedent to their existence, will certainly be brought into a state of Grace, as really as  
Saint

Saint Paul was ; and in that state they shall endure unto the end, that they may be saved.

I might take occasion to observe here, that by Nature we are none of us in a state of Grace ; though a dispensation of Grace is committed and revealed unto us, in the glorious Gospel of the blessed God. Waving, however, any digressive illustration of certain Truths, necessarily implied in the passage before us, let us explain, rather, what it is to be in a state of Salvation ; and how we are brought into that State.

+ ( And, to be as brief and comprehensive as we can, we may safely conclude, that a person is in a state of Grace and Salvation, when he is *regenerated* and *justified*. But what is it to be regenerated ? Is it an act of the Creature upon himself ? No. " It is not of the will of the Flesh, nor of the will of Man."—Is it then, an act of a Minister reading the baptismal service over us in our infancy ? No : no more than the rock, which is said to have followed the Israelites



in the wilderness, was really Christ, though it was expressly called by his name.—Regeneration is an act of God: an act of Divine Power, as much as Creation itself; and, much more than that, an act of *Divine Grace*. “It pleased God to call me by his Grace,” says Saint Paul: and not him only, for he includes many others, when he says, “Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration and renewing of the Holy Ghost.” And again, “Who hath saved us, and called us with an holy calling, not according to our Works, but according to his own Purpose and Grace, given us in Christ Jesus, before the World began.”—“So then it is not of him that willeth, nor of him that runneth, but of God, which sheweth Mercy.” )

But, when persons are actually brought into a state of Salvation, and are made partakers of the Grace of God in truth, they are not only regenerated; they are *justified* also, from all things; that is, from  
all

all the charges which the Law, Sin, and Satan have to bring against them, in the Court of Heaven, at the Bar of God: there is no longer any Condemnation for them, from any quarter. And why? Upon what account? Who, and what has done away all their innumerable offences? How comes it to pass that they are thus justified?

+ ( Justification, I shall take upon me to assert, because I fear not to defend my assertion, *let who may oppose it*, is an *act of God*—an act of his *Free Grace*, his entirely unmerited Favour—irrespective, totally irrespective of any worthiness in the Objects of it. And, were we to conceal or disguise this fundamental Truth of our Religion, this *Articulus stantis aut cadentis Ecclesiae*, as that noble Champion and Reformer, *Luther*, called it, we should conceal and disguise the very essence of Christianity itself, the Glory of the Word of God. )

As to the respectability of the Persons, Stations, Character, or Learning of those,



who are of a different opinion, they tell for nothing where *Divine Truth* is concerned. What made our Reformers more respectable, than their Opponents, in point of Learning, Station, or Character, but this—THEY HAD TRUTH ON THEIR SIDE; and therefore they prevailed against the united efforts of Sophistry, Power, Numbers, Prejudice, and Persecution too. Besides, however learned, great, or respectable they may be, who oppose this distinguishing Truth of our Religion, I will undertake to produce more, and more honourable Names than they, who have nobly stood forth in the defence of it. And, at all events, if we owe respect to Men, we certainly owe much more to Truth. And, alas! for those who preach a Gospel, which either conceals or disguises this leading Article of our Faith, *Justification by Grace!* It were much better for them, and for mankind, to condemn themselves to a more than Pythagorean silence. For it is written, “By the Deeds of the Law there shall no Flesh be justified in the sight of God; for all have sinned, and come short of the glory of God: being

justified *freely by his Grace*, through the Redemption that is in Christ Jesus: whom God hath set forth to be a propitiation for Sin, through faith in his Blood, that he might be just, and the justifier of him who believeth in Jesus."

+ ( Some, perhaps, may think it possible, that they who are brought into a state of Grace and Salvation, by being personally regenerated, and actually justified, may nevertheless fall from that state, and perish for ever.—Possible! It is certain that they would, were it not for the *Grace of God*. But, "it is of Faith," we are told, "that it might be by *Grace*, to the end the Promise might be *sure*." And, "being justified by Faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access into this Grace, *wherein we stand*, and rejoice in hope of the Glory of God." The progress and continuance of them that believe, in a state of Salvation, are as much of Divine Grace, as their preservation in natural Life is an act of Divine Power.)  
Our Apostle knew that all his strength was  
in



in the Lord; and that there was no sufficiency for him but in the Grace of God. "Not that we are sufficient of ourselves, so much as to think a good thought, but our sufficiency is of God.—I laboured more abundantly than they all; yet not I, but the Grace of God which was with me.—By the Grace of God, I am what I am."

In an age in which every thing must be brought to the standard of what is called Philosophy, it is no marvel that the simple and yet most important Truths of Christianity are philosophized away. "Beware, therefore, lest any man spoil you through philosophy and vain deceit, after the traditions of Men, after the rudiments of the World, and not after Christ." "For" let them talk of *Reason, Virtue, Candour*, or what they will, "in him dwelleth all the fullness of the Godhead, and in him are hidden all the treasures of Wisdom and Knowledge. Suspect the subtilty of the Serpent under all these specious forms; lest, as he beguiled Eve, with good words and fair speeches, so your minds should be corrupted from the simplicity

that is in Christ Jesus. Never forget that short, but very instructive, apothegm of the wise and pious Bishop Hall, *It is not human Wisdom, but divine Grace, that makes the Christian.*

Instead of philosophising about the Nature of divine Grace, ask yourselves, whether you have any good reason to think you are partakers of it—whether you are the objects and subjects of the saving Grace of God? Always remembering, that none are justified by his Grace, who are not also sanctified by his Spirit—what therefore God hath joined together, let not man put asunder. Examine yourselves, whether ye be in a state of Grace: labour to assure your hearts of this: for then, while others dispute and doubt, you may triumph and be glad; knowing that, “He, who hath begun the good work, will perform it unto the day of Jesus Christ: for the Lord God is a sun and shield; the Lord will give both Grace and Glory. Be strong, therefore, in the Grace which is in Christ Jesus; for it

9

hath



hath pleased the Father that in him should all fullness dwell; and go boldly to the throne of Grace, that you may obtain mercy, and find Grace and Strength to help you in every time of need; until you receive the end of Faith, even the final Salvation of your souls," That is,

3dly, Salvation, in all its perfect blessedness, when time itself shall be no more.

The sacred Volume, it will be allowed, leads us to conceive of Time as a certain portion or period of duration taken out of eternity; and therefore both divines and philosophers speak of eternity *à parte antè* and *à parte pòst*. So the Word of God speaks of Salvation as it respects an Eternity before the world began, and an Eternity that shall continue when the world shall be dissolved.

Thus you find the Lord saying to the objects of his favour, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." This

must undoubtedly refer to an Eternity past,  
 + / And you read also, that "Israel shall be  
 saved in the Lord with an everlasting Sal-  
 vation:—Christ is the Author of eternal  
 Salvation to all them that obey him—hav-  
 ing obtained eternal Redemption for us—  
 in hope of eternal Life, which God, that  
 cannot lye, hath promised."—All which  
 passages must be supposed to relate to an  
 Eternity to come,)

Now then, there is a certain eventful  
 crisis in duration, which may be said to  
 divide between Time and Eternity—when  
 the Angel of the Lord shall stand upon the  
 earth and upon the sea, and shall lift up his  
 hand to heaven, and swear by him that  
 liveth for ever, that *Time shall be no longer*. At  
 that awful period, big with the fate of more  
 than kingdoms, or of worlds, as the num-  
 ber of God's elect will be accomplished, the  
 Salvation of every individual thereof will be  
 compleat. For, "now they see through a  
 glass darkly, but then face to face; now  
 they know in part, but then shall they know  
 even



even as also they are known: for, when that which is perfect is come, then that which is in part shall be done away."

In this present world their peace is frequently disturbed, their joys are continually interrupted, and for a season, if need be, they are in heaviness through manifold temptations, distresses, and trials of their Faith and Patience: but in that future state, to which they are hastening on the swift wings of time, they will be out of the reach, beyond the possibility of temptation, sorrow, or sin. For this corruptible shall put on incorruption; and this mortal, immortality. It is sown a natural body, it is raised a spiritual body; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power.

The ransomed of the Lord, we are assured, shall return from the dust of the earth, and shall come to Zion with singing: for the Lord himself shall descend from heaven with a shout, with the voice of the

arch-angel, and with the trump of God; and the dead in Christ shall be caught up to meet the Lord in the air, and shall ever be with the Lord: they shall obtain joy and gladness, everlasting joy shall be upon their heads, and sorrow and sighing shall flee away. The Lord shall be their everlasting Light and Life, and their God their Glory. They shall stand before his throne, having washed their robes, and made them white in the blood of the Lamb, and shall serve him day and night in his temple: and he that sitteth on the throne shall dwell among them, and shall lead them unto living fountains of waters; they shall be his people, and God himself shall be with them, and be their God, and they shall reign for ever and ever.

“ To feel themselves supremely happy, and to know that they shall be for ever so; to enjoy the company of angels, and to know that they shall for ever enjoy it; to see the Redeemer of mankind, and to know that they shall behold him for ever;

to



to incorporate their existence with that of the immortal God ; this is supreme felicity, this is one of the glorious privileges of those who are the children of God by Adoption and Grace."

Such is the scriptural account of Salvation consummated in eternal Glory: and, I might have enlarged the description, were it not that I was unwilling to seem to depart from the point to which it leads: for, what do you suppose our Apostle will say, when he stands before the throne of God? Can you imagine that he will vary his tone from that of the text? Do you believe that he will be backward to say, even then, "By the Grace of God I am what I am?"—Or, what do you suppose all the redeemed of the Lord will say, when they stand before the God of Gods in the New Jerusalem, with crowns of glory upon their heads, and palms of victory in their hands? Do you imagine that they will sacrifice to their Vanity, Pride, and Self-righteousness, as if by their own power or holiness they had  
opened

opened the gate of heaven to their immortal souls?

Whatever our sentiments upon this matter may be, if there be any truth in the Bible, this is one, that, "The top-stone of that spiritual building, called the Church, will be brought forth with shoutings, crying, GRACE, GRACE unto it." Although ten thousand thousand will unite to raise the song, and swell the chorus, there is not a single voice but will be ready to say, "By the GRACE of God I am what I am;" "Yet not I, but the GRACE of God which was with me."

Upon a serious review of all that hath been said, I am aware of the common objection which will be started against the doctrine here advanced, namely, that it is destructive of morality and good works.—So far from being deterred by such a vulgar prejudice as this, it may be asserted, without any apology or reserve, that, no man can preach the doctrine of Salvation by Grace,  
as



as it is revealed in the sacred Scriptures, and as it *ought to be preached*, without being exposed to this ignorant, unjustifiable, and malicious accusation. The Apostle himself, though an *inspired Preacher*, could not escape the charge: "we be slanderously reported, and some affirm that we say, Let us do evil, that good may come."

To be sure, the manner in which St. Paul delivered this doctrine, rendered him liable to such a charge, from those, who either did not, or would not, understand it: but this could not influence him to withhold the truth itself: he is careful, however, to obviate the accusation, by saying, "What then? shall we continue in sin, that Grace may abound? What then? shall we sin, because we are not under the Law, but under Grace? God forbid." He treats the thought with indignation and horror; but never deviates from the grand truth which he is labouring to establish, and which is very beautifully comprised in the following words: "Ye are saved freely, by Grace, through Faith; and that, not of  
5 yourselves;

yourselves; it is the gift of God: not of works, lest any man should boast."

Some indeed are weak enough to think, that such a doctrine ought not to be preached; because it is likely to be abused.— But, is not this charging God foolishly? For, if it were proper to reveal it in the Bible, it cannot be improper to publish it to the world. Besides, what man of common reason and reflection will ever argue against the use of a thing from the abuse of it? For, I should be glad to know, what good thing there is that is not continually abused. And will you object to preferment in the Church, or to promotion in the State, because they are both abused, by persons, who have been a disgrace to their species, a contradiction to their profession, a dishonour to their God? Will you deny food to the hungry, because some people make their belly their God—or cloaths to the naked, because some are so vain as to glory in what should remind them of their shame—or charity to the necessitous, because some are covetous even  
to



to idolatry—or the scriptures themselves, to those who know how to make a wise and pious use of them, because some have turned them into sport and ridicule? Why then conceal this precious truth, we are defending, from those whose spiritual condition requires that they should be saved by Grace, or be for ever lost?

By the way, it may not be inexpedient to remark, that the very man, who, of all the Apostles, was the most zealous advocate for Salvation by Grace, informs us himself, that he laboured more abundantly than they all. Yet not I, he immediately adds, but the Grace of God which was with me. Would to God that those, who oppose his doctrine, laboured as much in the same glorious cause! But, I am of opinion, that, if the Grace of God does not constrain us to imitate this burning and shining light, nothing can, nothing will: and I am greatly mistaken if this opinion be not founded upon the most uncontrovertible and stubborn facts.

The



The doctrine of Grace therefore, as it is set before us in the sacred Code, and from thence fairly stated, I hope, in the present draught, is so far from encouraging licentiousness, that, depraved as human nature is, we have reasons from analogy to suppose it will have the reverse effect; that it will excite to Piety, Devotion, and Zeal. Every body remembers the story of Xenophon; who tells us, that when an Armenian Prince had been taken captive, with his Princess, by Cyrus, and was asked, what he would give to be restored to his kingdom and liberty? he replied, "As for my kingdom and liberty, I value them not; but if my blood would redeem my Princess, I would cheerfully give it for her."—And, when Cyrus had restored him all, he asked his queen, "What think you of Cyrus?"—to which she replied, "I did not observe him; my attention was entirely fixed upon that generous man, who would have purchased my liberty at the expence of his life."

What then! And is human Nature so  
totally

totally void of every ingenuous feeling, so wholly destitute of common gratitude, as that a similar, a greater, an infinitely greater cause of a spiritual sort cannot produce a similar effect? Is there no virtue in the freeness of divine Grace, in the wonders of divine Mercy, in the strength of divine Love, to constrain the objects of it to present themselves living sacrifices to God, holy and acceptable, which is but their reasonable service?—We may read something of human Nature in universal history. You may recollect a memorable circumstance to our purpose in the reign of king James. The lords Cobham, Grey, &c. were condemned for high crimes and misdemeanors against the State: they were brought to the scaffold—they confessed the justness of their trials and of their condemnation before the numerous spectators—but, as execution was going to be performed upon them, a pardon was sent from their Sovereign, who freely gave them their lives. Upon which the audience strove with themselves which should shout the loudest, *God save the King.* Cobham  
vowed



vowed openly, if ever he proved a traitor again, he would not even beg his life; and *Grey*, that since he had his life, without begging, he would take care to deserve it.

What an idea then must you entertain of your fellow-men, what monsters of baseness and ingratitude must you suppose them to be; if you imagine that, because the blessings of Grace and Glory are so freely bestowed, they will treat the Giver of them with more neglect, than if they could be *purchased*; with greater contempt, than if they could be *deserved*! If you judge of others by yourself, be ashamed at least to make the measure of your judgment known!

x But, Salvation by Grace, you may say, is not the common doctrine which you hear preached.—So much the worse: for it is the doctrine of the Church of England, and it is built upon the foundation of the Prophets, and Apostles, Jesus Christ: for does she not teach, that the condition of man is  
such,



such, that he cannot turn and prepare himself by his own natural strength, and good works, to faith, and calling upon God—that he has no power to do good works acceptable to God, without the Grace of Christ preventing him, that he may have a good will, and working with him, when he has that good will—and that we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ? So that, if you are a friend to the Bible, or to the Church, Salvation by Grace is the doctrine of both. “And if by Grace, then is it no more of works,” says the great Apostle, whose conversion we now celebrate; “otherwise Grace is no more Grace. But, if it be of works, then it is no more of Grace: otherwise work is no more work.”

( But, you are told, that none beside Enthusiasts preach this doctrine; and that many are afraid to advance it, lest they also should be ranked among the number.— Then know, that none but Enthusiasts have integrity enough to preach the Scriptures,

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and

and the doctrinal Articles of the church of England: and know also, to use the language of one in our day, who is zealously attached to both, “it is very hard measure, that, when a clergyman preaches the doctrines of Christianity, his character shall be blasted, and himself rendered odious, by the force of a *Name*, which always signifies what the imposers please to mean, and the people to hate—that many things may be ridiculed under false titles, which it would not be quite so decent to laugh at under their true ones—that through evil report and good report lies the road of a Christian—and that a coward in the cause of Christ, who dares not own him for his *Lord* and his *God*, is a monster that heaven and earth are ashamed of; and therefore the *fearful* stand at the head of those who march for Hell\*.”

Upon the whole: You may rest assured, that amidst the various opinions with which you are perplexed by what you hear upon

\* The Rev. Dr. Horne, Vice-chancellor of the University of Oxford.

this important subject, they only preach *the Word of Grace*, and *the Gospel of the Grace of God*, who testify, that the Salvation of fallen Creatures is by *Grace alone*: for that, in the hand of its divine Author and Giver, is the Alpha and the Omega, the Beginning and the Ending, the First and the Last in the Salvation of all that believe. It was the Grace of God which contrived it; it is the same Grace which applies it; and it is by the same Grace that it will be compleated in everlasting Glory.

THE END.



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THE END.

